



ST PAULS MEDIA pastoral ministry
AMBUHAY
MISSALETTE

FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION, MISSION
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11th Sunday in Ordinary Time (A) — Green

June 18, 2023



Loved. Called. Sent.

by Helen C. Romero

The readings for today point towards how God cares for people and calls those chosen to embody God's love in this world. In the First Reading from the Book of Exodus, God instructs Moses to impart to the Israelites how they were freed and brought out of Egypt. The Responsorial Psalm describes what it is like to be chosen and loved by God. In the Second Reading from the Letter to the Romans, Paul explains how Jesus' death reveals the depth of God's love and reconciles the people to God. And in the Gospel Reading, Matthew writes how Jesus shows compassion to the people by sending and enjoining his disciples to proclaim the Kingdom of God: to cure the sick, raise the dead, cleanse lepers, drive out demons" (Mt 10:8).

How do we participate in this love that liberates, heals, and

brings life to the people? What might it mean to proclaim the Kingdom of God in our own time? How do we bring healing in a world that is recovering from the tragic effects of the pandemic? How do we bring justice and liberation to a country that still suffers from poverty exacerbated by chronic government corruption, greed, and social apathy? How do we bring reconciliation to places ravaged by armed conflicts and natural disasters?

Jesus' heart was moved with compassion when he saw the crowd "troubled and abandoned, like sheep without a shepherd" (Mt 9:36). Could our hearts feel the same for them? How are we called?

Look at how Jesus responded. He turned to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the

harvest to send out laborers for his harvest" (Mt 9:37). In other words, Jesus asked them to pray for more workers in the vineyard. And immediately after, Jesus appointed his twelve apostles and sent them to the "lost sheep of the house of Israel!" (Mt 10:1-8). In *Hiligaynon*, we refer to this as "*Iya sugo, iya man tuman*" (His command is also his to fulfill). Remember, he asked them to pray for more laborers! He commanded them to pray and fulfilled this prayer by sending the apostles themselves to accomplish the mission. Prayer is a "heart-to-heart" talk with God, a conversation that makes the heartbeat with God's compassion.

"Be careful what you pray for!" But how could we not pray to a God who loves and whose saving action breathes new life to a people once enslaved, whose "mercy endures forever," and whose "faithfulness lasts through every generation?" (Ps 100:5).

And how could we ignore the call of the One who died for us (Cf. Rom 5:8) in order to bring God's Kingdom here on earth to reconcile us to himself? "The Kingdom of God is at hand" (Mt 10:7). May Jesus' mission be accomplished through us. Like Mary, may we have the grace to do it according to God's word.

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 27 [26]:7, 9)

(Recited when there is no opening song.)

O Lord, hear my voice, for I have called to you; be my help. Do not abandon or forsake me, O God, my Savior!

Greeting

(The sign of the cross is made here.)

P—Grace to you, and peace from God our Father and the Lord Jesus Christ.

All—And with your spirit.

Introduction

(These [or similar words] may be used to address the assembly.)

P—In the Gospel, Jesus gives the authority to his apostles, to bring liberation under his name. They are to heal the sick, drive out demons, cleanse lepers, and raise the dead. This authority is not all about having power over constituents. Jesus' giving of authority means enabling them to proclaim God's Kingdom through acts of service and love.

This Gospel calls us to proclaim the Kingdom through our acts of service and charity towards people, especially those who are in need.

Penitential Act

P—Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause)

P—You were sent to heal the contrite of heart: Lord, have mercy.

All—Lord, have mercy.

P—You came to call sinners: Christ, have mercy.

All—Christ, have mercy.

P—You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

All—Lord, have mercy.

P—May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All—Amen.

Gloria

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

P—Let us pray. (Pause)

O God, strength of those who hope in you, graciously hear our pleas, and, since without you mortal frailty can do nothing, grant us always the help of your grace, that in following your commands we may please you by our resolve and our deeds.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All—Amen.

LITURGY OF THE WORD

First Reading (Ex 19:2–6a) (Sit)

The Lord assures Moses of his ever-abiding presence even if they are still wandering in the desert. This assurance tells Israelites that they are a people set apart by God—a people close and dear to his heart.

A reading from the Book of Exodus

IN THOSE DAYS, the Israelites came to the desert of Sinai and pitched camp. While Israel was encamped here in front of the

mountain, Moses went up the mountain to God. Then the Lord called to him and said, "Thus shall you say to the house of Jacob; tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation."

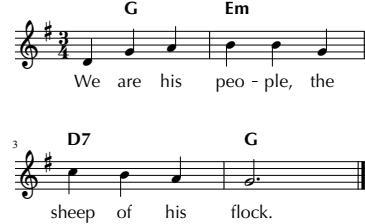
— The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 100)

R—We are his people: the sheep of his flock.

sr. m.c.a. parco, fsp



1. Sing joyfully to the Lord, all you lands;/ serve the Lord with gladness;/ come before him with joyful song. (R)

2. Know that the Lord is God;/ he made us, his we are;/ his people, the flock he tends. (R)

3. The Lord is good:/ his kindness endures forever,/ and his faithfulness to all generations. (R)

Second Reading (Rom 5:6–11)

Paul encourages the Christians in Rome to have that strong faith in Christ. The supremacy of Christ's suffering and death brings us redemption. Yet ultimately it is the greatest expression of God's love for his people.

A reading from the Letter of Saint Paul to the Romans

BROTHERS AND SISTERS: Christ, while we were still

helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

—The word of the Lord.
All—Thanks be to God.

Alleluia (Mk 1:15) *(Stand)*

All—Alleluia, alleluia. The kingdom of God is at hand. Repent and believe in the Gospel. Alleluia, alleluia.

Gospel (Mt 9:36—10:8)

P—A reading from the holy Gospel according to Matthew
All—Glory to you, O Lord.

AT THE SIGHT of the crowds, Jesus' heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. The names of the twelve apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; Philip and Bartholomew,

Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; Simon from Cana, and Judas Iscariot who betrayed him.

Jesus sent out these twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: 'The kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give."

— The Gospel of the Lord.
All—Praise to you, Lord Jesus Christ.

Homily (*Sit*)

Profession of Faith (*Stand*)

All—I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (at the words that follow, up to and including and became man, all bow) and by the Holy Spirit was incarnate of the Virgin Mary and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and

the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Prayer of the Faithful

P—Let us pray to the heavenly Father that his Kingdom may grow abundantly here on earth—a kingdom of love, peace, justice and joy. Let our response be:

R—Father, listen to our plea.

C—That the Church, your people, may be a leaven for the whole world through her proclamation of and witness to your for all men and women, we pray: **(R)**

C—That church and civil leaders and all those who work for the building of your kingdom may not be discouraged by the seeming lack of success of their efforts but continue to rely on you, O God, who alone gives growth, we pray: **(R)**

C—That those who are called to priestly and religious life may courageously heed your call to be good laborers for your harvest, we pray: **(R)**

C—Welcome and embrace our beloved dead as they enter into your eternal communion, we pray: **(R)**

C—Let us pray for the urgent concerns of our community, those who are asking for our prayers, and our personal intentions (*pause*). We pray: **(R)**

P—Father, in your great love you taught us the value of selfless love and service. Listen to our plea as we lift you our petitions for a peaceful, joyful, and loving community.

Through Christ our Lord.
All—Amen.

LITURGY OF THE EUCHARIST



Presentation of the Gifts (Stand)

P—Pray, brethren...

All—May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P—O God, who in the offerings presented here provide for the twofold needs of human nature, nourishing us with food and renewing us with your Sacrament, grant, we pray, that the sustenance they provide may not fail us in body or in spirit.

Through Christ our Lord.

All—Amen.

Preface IV of the Sundays in Ordinary Time

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

P—Let us give thanks to the Lord our God.

All—It is right and just.

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For by his birth he brought renewal to humanity's fallen state, and by his suffering, canceled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven.

And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

All—Holy, Holy, Holy... (Kneel)

Acclamation (Stand)

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All—We proclaim your Death,
O Lord, and profess your
Resurrection until you come
again.

THE COMMUNION RITE

The Lord's Prayer

All—Our Father...

P—Deliver us, Lord...

All—For the kingdom, the
power and the glory are yours
now and forever.

Invitation to Peace

Invitation to Communion

(Kneel)

P—Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All—Lord, I am not worthy
that you should enter under
my roof, but only say the word
and my soul shall be healed.

Communion Antiphon

(Ps 27 [26]:4)

**There is one thing I ask of the
Lord, only this do I seek: to
live in the house of the Lord
all the days of my life.**

Prayer after Communion

(Stand)

P—Let us pray. (Pause)

As this reception of your

Holy Communion, O Lord, foreshadows the union of the faithful in you, so may it bring about unity in your Church.

Through Christ our Lord.

All—Amen.

THE CONCLUDING RITES

P—The Lord be with you.

All—And with your spirit.

Solemn Blessing

P—Bow down for the blessing.
(Pause)

Lord God, from the abundance of your mercies provide for your servants and ensure their safety, so that, strengthened by your blessings, they may at all times abound in thanksgiving and bless you with unending exultation.

Through Christ our Lord.

All—Amen.

P—And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit come down on you and remain with you for ever.

All—Amen.

Dismissal

P—Our celebration is ended.
Go in the peace of Christ.
All—Thanks be to God.